

Al-Ghazzli and Ibn-Taymiyah: Their Thought and the Impact

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Qur'an (Divine Revelation) and its explanation, elaboration, expansion, realisation and applications by Prophet Muhammad (ﷺ) termed as Sunnah, forms the firm foundation, over which the whole edifice of Islamic thought developed. Allah's bestowed intellectual faculties of *sama',-basar, fu'ad*¹ (abilities to listen, to see and to think) played important role in the development of all other human thought as well as Islamic thought. In the very first stage and in a very special way. Prophet (ﷺ) used these faculties to understand and interpret Divine text, himself, under Divine supervision and with Divine help, so that the Prophet's (ﷺ) thought and action produced a model for coming generations. It is only in the Sunnah of the Prophet (ﷺ), first and most authentic study, the Qur'an finds its only infallible concretization.² Being the personification of the Qur'an he is the living image of how the Qur'an should be applied in everyday life. For this reason, Allah commanded the Muslims to follow the Prophet's *sunnahs*. Under the Prophet's (ﷺ) leadership his companions were also trying to live the Book. After him, the Ummah, which keeps this model before itself, continues the task of understanding and applying it to newly emerging situations. And also continued to adopt itself to the changing environment by assimilating the growth of learning and incorporating that form of reasoning which was suited to the times and circumstances³, with the

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result Islamic thought manifested itself through different offshoots i.e. the science of jurisprudence, scholasticism, rationalism, spiritual and other forms in response to the needs of time. The growth and development of Islamic thought was inevitable, in order to face new situation in life and thought and to work out implications of the Qur'an and the Sunnah, that were not visible to the earlier people. This progressive movement was mainly possible by the dynamic element of Islamic thought known as *Ijtihād*, to which Iqbal called principal movement in the structure of Islam.⁴ In spite of the fact Qur'an and Sunnah remain unchanged, *ijtihād* proceeds. To address the new situations and changing circumstances according to the teaching of Qur'an and Sunnah and to adopt its primacy, *ijtihād* played a vital role.

Medieval period of Islam produced a number of scholars and thinkers, who contributed to the development of Islamic thought considerably by using their '*ijtihādi*' capabilities. There were traditionalist scholars as well as the scholars who had philosophical bent of mind and both these groups responded to the critical situations of their times. Imam al-Ghazzali (1058-1111/450-505) and Ibn Taymmiyah (1263-1329/661-728) who belonged to the medieval period of Islamic history, were prolific writers and prospective thinkers and their contributions were immense and unparalleled. Both, throughout their tenure, did their utmost to rebuttle the challenges confronting Muslim society and thought. They indulged and tried to respond every issue which Muslim society was facing with their full vigor and ardent knowledge.

Abu Hamid Muhammad bin Muhammad al-Ghazzali known as Imam Al-Ghazzali, one of the greatest glories, renovator of the faith and contributor to the Islamic Thought lived during the fifth/eleventh century. It was the time when the universal caliphate had disintegrated into a system of decentralized and competing sultanates (states), whose only unity was the symbolic, though powerless, Abbasid caliph in Baghdad. Superstitions and fatalistic tendencies had infected much of popular Islamic belief and practice. The Ismaili missionary propagandist, philosophers, deeply indebted to Hellenism and Neoplatonism, and Sufism with a strong emotional component and an electric propensity to accept *superstitions*

practices, were actively undermining pristine Islam. Imam al-Ghazzali in his book, *al-Munqidh min al-Dalat* (Deliverance from error) describes the situation as following:

When I looked round, I found that faith of the people has been shaken owing to the influence of the philosophers, ignorance of the mystics, inertness of the religious doctors and the weak dishertened vindication of religion by the dialecticians. People were losing their conviction and, although some, overborne by philosophy, still fulfilled the religious obligations, they had hardly any conviction of faith left in their hearts.⁵

This was the period when Imam al-Ghazzali came forward, being well versed in the Muslim science particularly of law, theology and philosophy and mysticism and his mind had been nourished on the purest marrow of the Qur'an and Traditions and maintained an unshakable faith in the truth of Islam. As he writes:

I realized that I could easily remove their doubts. As a matter of fact, I found myself fully capable of exposing the hallowness and implausibility of their philosophic convictions because of the deep knowledge of speculative science. I, therefore, felt an ardent desire to take up this work, since it appeared to be the crying need of the time. I said to myself: How far does it befit thee to sit in seclusion? It is an epidemic that is spreading like wild fire and the learned have themselves fell a victim to the same disease. The bondsmen of God have reached the brink of destruction.⁶

Al-Ghazzali, accounted as the greatest *Ash'ari* theologian since al-Ash'ari and the greatest Shafi'i lawyer since al-Shafi'i.⁷ His contribution to Islamic thought can be estimated through the books he authored. Which have been counted among the best works written on the religion and philosophy of Islam, and has received a

tribute of appreciation and praise from numerous scholars, both medieval and modern. Al-Ghazzali devoted many works to refute and respond the challenges posed by the Isma'ili extremism, perhaps the most important of which is the *Fadā'ih al-Bāṭiniyah wa Fadā'il al-Mustazhiriyyah* or *al-Mustazhiri* ("the infamies of the Batinities and the excellences of the Mustazhirites") composed in 487-8/1094 and dedicated to the new caliph *al-Mustazhir*.⁸ He viewed *Islam 'ilism* as a real danger to orthodox Islam, both political and dogmatically. His effective answer to the challenge of Batinities made it a discredited sect ever after him.

Al-Ghazzali shows a certain reserve with regard to 'ilm al-kalam; he wants to keep to essentials. He wrote his very last work, the *Ijām ul-'Awām 'an-'Ilm il-Kalām* (the restraining of the commonality from the science of kalam) to show how many and how great are the hazards of propagating science among people not prepared to receive it. He observes.

The Qur'anic arguments are like food which provide nourishment to everyone while the logical system built up by the dialecticians is similar to a medicine which can be administered profitably to a few only, and may even have harmful effects for others not requiring it..... Since the time it was popularized, it has given rise to many evils which were not to be found during the times of the prophets (ﷺ) companions⁹

In *al-Iqtisād fil I'tiqād* (the golden mean in belief)¹⁰ al-Ghazzali stressed the importance of this science of *kalam* as it allows us to know God, His attributes, the work of His messengers. He remarks that this interests only a certain number of persons, for *kalām* should not normally be used save to dissipate the doubts of believers and to try to convince intelligent infidels.¹¹

Al-Ghazzali studied philosophy closely and it was through his works on philosophy especially *Maqasid al-Falasifah* that makes a reasoned and objective exposition of the main philosophical topics of his time. The West has looked on him as *ḥaylasuf* like Ibn Sina or Ibn Rushd. He did not consider himself a

philosopher, nor liked to be considered as such. Al-Ghazzali fought sharply against philosophy, trying to demonstrate its contradictions; argued that philosophy cannot assure the truth because it does not produce certainty. His famous work directed properly against philosophy, *Tahafut -al- Falāsifah* (the incoherence of the philosophy) al-Ghazzali refuted those aspects of the philosophy of Avicenna (d.1037) that he found unacceptable and argued dogmatically that philosophy is as dangerous as *Ismā'īlism*. In the *Tahafut* al-Ghazzali intended to demonstrate that philosophers are unable to prove, from a theoretical point of view, the religious truths. He argues that philosophers cannot demonstrate the creation of the world by God, or the spiritual substance of the human soul. Al-Ghazzali keeps religion and philosophy well separate, being aware of the essential irreducibility of the two positions. He maintained that while reason was most effective in mathematics and logic, its application to theological and metaphysical truths merely led to confusion and threatened the fabric of faith. He does not fight against philosophers with the weapons of authority and divine revelation, but with the same technique the philosophy uses, and takes perhaps an even more rationalistic position. It ought to be clear that al-Ghazzali's attack on the philosophers, both the Greek and the Muslim, was not aimed at philosophy as such, that is as *hikmah*, because *hikmah* as revealed in the Qur'an is God's gift. The application of reason with wisdom, not only in religion but in philosophy and science is commendable. It is significant to note that in the Qur'an, the major prophets were not only given the Book, but also the wisdom, that is *al-hikmah*, which explains accord between revelation and reason. What al-Ghazzali attacked was the metaphysical and religious theories of the Greek philosophers, and their belief and the claim of the Muslim philosophers with regard to the primacy of the intellect as the sole guide to knowledge of the ultimate reality.¹³

Al-Ghazzali at the very height of his power and fame, in 488/1095- owing to spiritual and psychological crisis-suddenly resigned from his chair of divinity in the *Nizāmiyya* academy in Baghdad and went into retirement. He left Baghdad and for two or three years, took up the life of a wandering dervish-lived in Syria

and Palestine and made the pilgrimage to Mecca, dissatisfied with the speculative interest and legalistic approach to religion, studied and practiced *tasawwuf*. Later al-Ghazzali reveals his conversion to it in his moving spiritual autobiography *al-Munqidah min al-Dalal* (deliverance from error) composed approximately between 501/1107 and 503/1109. Al-Ghazzali made enormous contribution to the spiritual thought and that too amidst the confusion between the *sufism* and the *ulama*, in the eleventh and twelfth centuries. He systematized the study of the doctrine of sufism and made it a regular branch of Islamic thought and exercised an influence on sufistic and theological thinking. Despite continued differences of opinion between the sufis and many of the *ulamā*, al-Ghazzali had secured a place for sufism within the life of the community. He devised the processes of reconciliation between orthodoxy and mysticism, which was early realised by al-Harith, b Asad al-Muhasibi (d 243/837) in a series of books like *al-Ri'aya li-Huquq Allah* (the observance of God's rights) and the *Kitab al-Nisa'ih* (Book of counsels), claiming the sufis to be truly orthodox and opening the door of reconciliation between theology and mysticism.¹⁴ Al-Ghazzali's *magnum opus*, *Ihya al-'ulūm al-Dīn* proved to be the need of time, were intended for the edification of the general public and satisfies the demands of intellectualism. It remained relevant and panacean for all times. Scholars continued to bend fervently over the pages of al-Ghazzali's great works for the reformation of sufism and its rapprochement with *shari'ah*, thereby saved the sufism from becoming an independent sect of Islam, a separatist movement such as those which had broken to fragments the legendary monolithic communion of the early years of the faith.¹⁵

After an interval of self discipline and mediation al-Ghazzali, more imbibed in sufism than philosophy and scholasticism, took up the task of reformation and revival of Muslim societies. He made a critical evaluation of the religious and moral state of the then Muslim society from an Islamic point of view, proposed measures of reform it and awakened the spirit of re-Islamisation in the community. Pursued his reforming aim by composing *Ihya 'ulūm al-Dīn* and an exhasutive abridgement of the major work, "that is the book of the forty principles of religion" *kitābl al-*

arba 'in fi usūl al-din, as well as its Persian summary *Kimiya-yi Sa'dat* ("the alchemy of happiness"). *Ihya 'ulum ad-Din* proved to be more than what its title claimed, and occupied a significant place among the few literary works which had a lasting effect in moulding the moral and spiritual life of the Islamic world and thereby a good contribution to Islamic thoughts itself.

Al-Ghazzali's contribution in the spiritual and intellectual domains of religion, is of such magnitude as to be recognized and acknowledged by community throughout the ages. Many of the successive reformers, who endeavoured to succor *ummah* from the religious and intellectual upheaval of their times were influenced by him and adopted approach and methodology to provide remedy to the problems. Prominent reformists and scholars who adopted some what the same attitude to address to the problems were; Shaykh Ahmad Sirhindi (971-1034 AH/ 1564/1624 AD), Shah Waliullah (1114-1176 AH/1702-1761 AD) who wrote the *Hujjat Allah al Baligha* on the same patterns as *Ihya ulūm al Dīn*. Jamal al-Din Afghani (1838-97), Shaykh Muhammad Abduh (1849-1905).¹⁶ Abduh and his syrian disciple, Shaykh Rashid Rida (1865-1935) in their journal called, *al-Manar* depicted the influence of al-Ghazzali but latter was rapidly replaced by the Ibn-Taymiyyah's influence.¹⁷

After Al-Ghazzali among the most distinguished figures of Islam, who took pains to reform and revitalize the Muslim societies on Islamic lines and to purge them from corrupt ideas and practices Ahmad Taqi ud-din Ibn Taymiyya (1263-1329/661-728 AH) is most significant. His contribution to the Islamic thoughts was to re-assert the supremacy of the Qur'an and *sunnah*, and to demonstrate how, in the changed circumstances, the whole of the religious life and thought could be reconstructed on that basis. He came of a reputed family of theologians belonging to Harran near Edessa (Roha) in northern Iraq. At the age of five he migrated with his father to Damascus, where he received a thorough education in the Hanbalite school. As a result of his intellectual brilliance and wonderful memory he completely assimilated all the knowledge of his time. The remarkable treasure house of Ibn Taymiyya's mind enabled him to have at his finger tips the whole of

then extant literature on exegesis, traditions, jurisprudence, dogmatic theology, scholasticism, history, biography, lexicography and syntax. He could always utilize this storehouse of knowledge in his thrilling career of intellectual and literary pursuits.¹⁸

Ibn-Taymiyya's primary concern and literary endeavors, like al-Ghazzālī, which combined the tradition with reason was to clear away the cobweb spun by corrupt theologians and thought borrowed from un-Islamic sources. It was an age of Aristotelianism dominating the Intellectual and literary scene.¹⁹ Ibn Taymiyya outstripped al-Ghazali in his assault on philosophy, who had allowed for the right of reason to arbitrate in theological conflicts, and regarded logic as an instrument of thought. Ibn Taymiyya advocating the empiricism and literalism. in his first small treatise entitled *Naqdh-ul-Mantiq* and thereafter another detailed dissertation under the title of "*Kitab ur Radd-o 'al al-Mantaqiyīn*" (Refutation of the logicians) criticized the philosophers because they brought so many foreign elements into theology from philosophy and other sources. He outrightly denounced all theological and philosophical methods of proof and called for the return to the way of [pious ancestors] *al-salaf al-sālih*. Ibn-Taymiyyah did not spare any of the philosophical science, including logic. In the words of Ibn-Taymiyyah, the endeavour of the logicians amounted to mere "waste of time and energy, and unnecessary mental exercise and bragging which led people to useless disputation"²⁰ According to Ibn-Taymiyyah, the Aristotelian theory of definition, which is one of the cornerstone of logic, is untenable, because of the difficulty of determining the infinite number of species and essential distinguishing traits upon which definition actually depends. Another ill-effect of excessive logical ratiocination according to him, was that the logicians too often becomes "incapable of expressing their ideas freely. It bridles their tongue and pen by restraining them from exercising their mind independently".²¹ On the whole his attitude towards logic was not negative. He agreed that a part of it was not only correct and useful but even instinctive to a man endowed with reason. At the same time he contended that it also included fallacious arguments, which were not needed at all.²²

Ibn Taymiyyah's criticism was not confined to philosophy and its admirers alone; he did not spare even those dialecticians who strived to defend Islam but employed the philosophical doctrine and its terminology and syllogism to establish the facts of unseen and unknowable reality; for, the philosophical terms tended to impart a limited and incorrect exposition to the transcendental realities owing to their association with the philosophical traditions and precepts. In *kitāb-un-Nabuwat* he says:

The writings of these dialecticians affirming creation, resurrection, hereafter and the existence of the creator are neither rationally persuasive nor canonically reassuring, and this has been acknowledged by the dialecticians as well... they followed neither the path of the rationalists nor followed the teachings of the Prophet with the result that on the one hand; they, deviated from their ingenious nature, and, on the other, were also deprived of the conviction imparted by the *Shari'ah*. Their rationalism led them only to uncertainty and unnecessary quibbling and hairsplitting of imaginary issues.²³

According to Ibn Taymiyyah, the theory of the syllogism is not the only satisfactory method of reasoning, and is equally untenable because the ultimate validity of the syllogism depends on self-evident propositions intuitively apprehended. Considering the diversity of human aptitudes, such apprehension will always remain dubious or questionable. Ibn Taymiyyah strongly pleaded that the arguments put forth by the Qur'an, are much more assuring and carry a deeper sense than the proposition of the philosophers and dialecticians and do not suffer from paralogism, which is a common feature of logical disputations.²⁴

Ibn Taymiyyah as an independent thinker, well grounded in a wide range of religious and social sciences, wrote enormously on many subjects, which he found are challenging the Islamic thought from within and without. His work entitled "*Al-Jawāb-ul-Sahih Liman Baddala Dīn-il Mashi*" (the correct answer to those

who have changed the religion of the Christ). As title indicates it is a refutation, in particular, of the work of a Transjordanian Melchite bishop named Peter who wrote at the end of the ninth century.²⁵ This incisive work of Ibn Taymiyyah adequately met all the objections raised against Islam, quoted the prophecies about the Prophethood of Muhammad (ﷺ) contained in the Bible, argued against the possibility of the incarnation of God in Christ by using Peter's own arguments against him, traced the history of Christian church and its scholasticism and examined the varying interpretations of the Christian faith as expounded by the church fathers from time to time.

Ibn Taymiyyah's approach to *tasawwuf* was critical. He protested vehemently against pantheistic doctrines and all sorts of innovations (*bidah*) diffused by the *sufi* mystics which threatened to contaminate the teachings of Islam and had given birth to numerous heretical beliefs and customs. In the process of refutation of pernicious *sufi* ideas and practices, Ibn Taymiyyah left number of writings, which includes "*ar-Radd-o- alal Baki*", "*al-Tawassul wal-Wasilah*" [monograph on the subject of intercession], "*Ziarat Qaboor wa-Istanjad bil-Qabur*. Which aims at rejecting everything resembling "union with God" which many *sufis* believe as the highest aim of human life. Absorption into *one* or even contemplation of the highest Good,²⁶ supplicate to any departed soul, whether a prophet or a saint either by way of appeal or intercession. Similarly to prostrate before any being, living or dead, or to pay homage to anybody in a way prescribed for divine service and many prevalent *sufi* practices which he felt to be at variance with *shari'ah*. For him the highest aim was the worship or service of Allah (*ibādah*), whose basis was the observance of the prescriptions of the *shari'ah* and regarded all the later *sufi* developments as deviations or heresies.

Ibn Taymiyyah endeavored to use his intellect and erudition to revitalize all branches of Islamic thought including jurisprudence. Islamic law, the product of an essential dynamic and creative process, after the tenth century tended to become fixed and institutionalized. The jurists were no longer to seek new solutions or produce new regulations, instead it was generally considered that Islamic law has

been' satisfactorily and comprehensively delineated in its essential principles, and preserved in the regulations of the law books or legal manuals produced by the law schools. This attitude led many to conclude that individual, 'independent interpretation' *ijtihād* was no longer necessary, commonly referred as the closing of the gate or door of *Ijtihād*, thereby over emphasizing to simply follow (*taqlīd*) the past. Ibn Taymiyyah originally *Ḥanbalī* but did not followed any particular school exclusively. In specific matters, he preferred the school, which more appealed to reason, or which he found upheld by a greater number of Prophet's companions and their successors.²⁷ And in few cases he drew up his statement of legal position disagreeing with all the four principle jurists schools, reviewed several issues with the fullness of a critical mind which imparted a fresh dynamism to the legal system.²⁸ Therefore breaking the stagnation and paving the way for *ijtihād*. His constant endeavor was to provide guidance for the changing needs in the light of the *sharī'ah* and to bring in a closer conformity between the principles of legal system and the *Qur'an* and the *Sunnah*.²⁹

Ibn Taymiyyah recognized only the *Qur'ān* and the *Sunnah* as the two valid basis for the reconstruction of religious thought and followed none but the *salaf al-salihīn* (the pious ancestors) in formulating his scheme of reform. He never compromised with any un-Islamic thought or practice pernicious to the oneness of God and the revelatory basis of creed and law, whether it was the popular belief of the misguided mystics and masses or the abuse of intellectual subtlety of philosophers and dialecticians or else the dogmatism of the theologians and jurists.³⁰ His contributions to the Islamic thought proved to be a milestone in Islamic history and the influence of his thought is still found in modern revivalist movements. His best known disciple Ibn Qayyim al-Jawziyya (1292-1350) did much to disseminate the ideas of Ibn-Taymiyyah, by transmitting the works of the master and through his own works.³¹ The influence of Ibn-Taymiyyah's teachings culminated in the eighteenth century in the rise of the "*Wahhabi* movements". The theological founder of this movement, Muhammad Ibn Abad al-Wahhab (1703-92), originally a Hanbali; incited by the teachings of Ibn Taymiyyah; led

revivalist movement by making an "alliance" with local tribal chief of *Diriyyah* Muhammad Ibn Saud (d.176).

The alliance of Abd-al-wahhab with Ibn Saud made it possible to launch a campaign to 'purify' the Islamic faith and thereby control major parts of Arabia by "wahabis"³² who preferred to call themselves *Muwahiddūn* those who uphold and practice *tawhid* (monotheism). Wahhabi Movement" share with Ibn Taymiyyah and his school propound literalism, strict observance of the rituals, the condemnation of the cult of saints and excesses of the Sufi orders, and its general insistence on a return to pristine Islam. "For the most part it is concerned largely with externals, like much of Islamic religious thought, it shows no interest in the mythology of Ibn- Taymiyyah, which he devised in order to escape from the rigidity of the scholastic methods and to make possible an adaptation of Islamic truth to contemporary."³³ However the influences of Ibn Taymiyyah's approach remains a important precursor in the formulation of Abdul-Wahhab's thought and his movement.

The *Salafiyyah* movements started by Muhammad Abduh (1849-1905) and Rashid Rida (1865-1935) of Egypt also shows some signs of the influences of Ibn- Taymiyyah. Actually a reformist movement owing much to the thought of Sayyid Jamul ai-din al- Afghani (1838-1897). Their journal called *al-Manār* first published in 1898 was the principle vehicle for Abduh and Rida's salafi reform activity and remained infused with the influence of Ibn Taymiyyahs thought.³⁴ More especially after the death of Abduh and Rida's own growing conservatism in later years of Ibn- Taymiyyah shows his admiration and in particular of his methodology.³⁵

The present day "salafiyyah" groups [the upholders of the Traditions of the pious ancestors of Islam]. sometimes known as "neo Wahhabis" acknowledge the authority of Ibn- Taymiyyah and follow his pattern of interpretation of the Islam. This impact of Ibn-Taymiyyah remains alive throughout its inception and is continuing to bear fruit till present times as well.

Imam al-Ghazzali and Ibn-Taymiyyah were gifted thinkers of medieval Islam,

who endeavoured considerably to re-integrate the society with pristine *Shriah*, by addressing the crucial problems of their respective times and circumstances accordingly. Their writings, speeches, *fatwa's* are being examples of this endeavour. However, they adopted different attitudes and approaches in their pursuit of reformation and revival of Muslim society. Al-Ghazzali's method was reconciliatory, instead of rejecting the current to restore the past, he sought to modify the present in the light of early Islamic practices. Ibn Taymiyyah tends to be pursuit, reacting and perfectionist, he lashed at logic, denounced definition, stifled syllogisms, attacked analogical reasoning. His emphasis is more on the re-creations of the life and practices of the early Madinan community. Ibn Taymiyyah denounced sufism, unlike al-Ghazzali who sought to reform it. Nevertheless in both the thinkers the strain of reform and rejuvenation of Islamic thought was active and that became the curse of Impact upon the later Muslim thinkers in diverse ways.

References:

1. Al-Quran, 16:78, 23:78, 32:9, 46:25, 67:23. As in surah al-Nahl 16, Ayat 78: "Allah brought you out of your mother's wombs devoid of all knowledge, and gave you ears and eyes and hearts, so that you may give thanks". It is through these faculties we increase our knowledge and understanding of things, through *sama* or hearing, in which case it is communicated to us from there. In case of *basar* "seeing" understanding or knowledge is gained through direct observations. *Fu'ad* or heart which includes the capacity to think and to intuit, reflecting, analyzing, contemplating, reasoning and such other mental acts should also be attributed to *fu'ad*. Thus are regard as among the primary sources of thought and knowledge.
2. Irfan Ahmad Khan, *Authenticity and Development of Islamic thought*, International Journal of Islamic and Arabic Studies 4(2)-1987, p 31-32 and 42.
3. Dr. Syed Muzaffar-ud-din Nadvi, *Muslim Thought and Its Source*, Idarah-i-Adabiyat-i-Delhi, Delhi 1946, p. 3-4
4. Dr. Sir Muhammad Iqba, *The Reconstruction of Religious Thought in Islam*, New Taj Office, Delhi, 1980, p.148.
5. Imam al-Ghazzali, *Al Munqidh Minad-Dhalāl*, Syria University Press (1956) tr. by Clawd Field, pp. 55-56 also quoted by A. Hasan Ali Nadwi, *Saviours of Islamic Spirit*, Islamic Research and Publications, Lucknow-7, 1986, p.120.
6. Ibid, pp 55-56 and Nadvi, *Saviours*, op cit, p. 121.
7. Abu Hamid Muhammad Ibn Muhammad al-Ghazzali was born at Tus, a city in Khurasan in Persia, in 450/1058. He received a good traditional education first in Jurjan and then Nishapur, provincial capital, where he attended the lessons of the most distinguished theologian of his times. The Asharite Imam al-Haramayn Abul-Maali-Juwayni, under his guidance, al-Ghazzali adopted the main principles of the Asharite Kalam, to which he remained faithful until the end of his life. Nizam al-Mulk omnipotent vizier of the seljuq sultan Malik Shah appointed him teacher of Shafite jurisprudence in the Madrasah Nizamiyyah of Baghdad (484/1091).
8. Al-Ghazzali perhaps wrote three other treatise entitled *Hujjat-ul-Haq*, *Mufsalul-Khilaf* and *Qasim-ul-Bātiniyah* and has mentioned the name of these books in his another book *Jawahir-al-Qur'an*, p.26. Two more books on the subject *Fadhayah al-Ibahiyah* and *Mawahim ul-Batiniyah* have been mentioned in the list of his writig.
9. *Ilyam ul-Awamn*, p.20 as quoted in Sayyed Abul Hassan Ali Nadvi—*Saviors of Islamic Spirit*, Vol.1, p. 167.
10. Al-Ghazzali wrote only one treatise properly concerning *kalām*, namely *al-Iqtisad fil-Itiqad*, composed the last time he stayed in Baghdad as a Professor

- in the Madrasah Nizamiyyah.
11. Georges C. Anawati— “Philosophy, Theology and Mysticism, in Legacy of Islam, Josep Schacht and C.E. Bosowroth eds. (Oxford 1979), p. 364.
 12. Massimo Campanini, “Al-Ghazzali in History of Islamic Philosophy, S.H. Nasr and Oliver Leaman, eds. (London 1996), pp 261-262.
 13. Dr. Syed Muhammad Naquibal-Attas, International Conference on al-Ghazzali's legacy: Its Contemporary Relevance (24-27 October 2001), [The International Institute of Islamic Thought and Civilization], p.3.
 14. A.J. Arberry, “Mysticism”, in *The Cambridge History of Islam* eds. P.M. Holt, A.K.S Labmton and Bernard Lewis eds. Cambridge, Cambridge University Press, 1970], Vol.2, pp. 608-9
 15. Ibid, p. 614
 16. H.A.R. Gibb, *Modern Trends in Islam*, Octagon Books-10, New York 1978, p. 34
 17. Ibid, p. 34.
 18. Nadvi, Saviours, Vol.II, op cit, p. 61.
 19. It was because of the influence of great Muslim Philosopher like Ibn Rushd (d.595 AH) born after Abn Sina, but he shows for Aristitle the most unconditional reverance, going in this respect much further than his predecessors. When Ibn Taymiyyah came of age it was the influence of Nasir-ud-din Tusi (d. 672 AH) and his two disciples Qutub-ud-din Shirazi and Qutub-ud-din Razi— regarding Aristotle as Agent Intellect whose findings were touchstone of reality— thereby giving a new lease of life to the Aristoetian thought in the east.
 20. Ibn Taymiyyah, Hafiz Ahmad Taqi ud din —*Kitāb-ur-Raddo ‘ala Mantiqiyīn*, Bombary (1368/1949), p. 31.
 21. Ibid, p. 201.
 22. Ibid, p. 201
 23. Ibn Taymiyyah, *Kitab-un-Nabuwat*, Matb’a Muniriyah, Cairo (1346 AH) p. 148,as quoted in Sayyid Abud Hassan Ali Nadvi, *Saviors of Islamic Spirit*, Vol. 2 (Academy of Islamic Research and Pub. Lucknow 1977) p. 106-7.
 24. *Ar-Raddo ‘alal Mantaqiyīn* op cit, p 150.
 25. Jane I Smith, “Islam and Christendom”, in the *Oxford History of Islam*, John L. Esposit eds (Oxford University Press 999) p. 332.
 26. W. Montgomery Watt, *Islamic Philosophy and Theology* (Edinburgh University Press, Edinburgh-1962, p. 162.
 27. Abul Hassan Ali Nadwi, *Saviors of Islamic Spirit*, Vol.II, ed. and trs. by Muhiuddin Ahmad, Academy of Islamic Research and Publicatins, Lucknow, 1947, p. 51.

28. Ibid, p. 51.
29. Ibid, p. 141, Ibn Taymiyyah's works on jurisprudence comprise *Iqtidha us sirat-il-Musataqim*, smaller treatise like *Al-Qiyas* and *Mihhaj-il-wasul ila ilm-il-usul* and voluminous collection of his jurists opinions under the title o *Fatawah Sheikhu-ul-Islam* Ibn Taymiyyah.
30. Nadvi, *Savious*, Vol. II, op.cit, p.142.
31. Watt, *Islamic Philosophy*, op. cit, p. 164.
32. Wahhabism and Wahhabis are names, often used derogatorily by these outside its fold, given to the doctrine and followers of Muhammad Ibn Abdul-Wahhab who annoyed by practice which he claimed were bordering on Kufr.
33. Watt, *Islamic Philosophy*, op. cit, p. 165.
34. H.A.R. Gibb, *Modern Trends in Islam* (Octagon Books, New York, 1978 pp. 34-35.
35. Watt, *Islamic Philosophy*, op. cit, p. 165.